B M

SOME QUERIES

Propoſed, to the Monethly Meeting of the *Quakers* at *ABERDEEN*; the ſixth Day of *June*, 1700.

By ROBERT SANDILANDS:

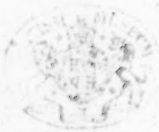
With their **ANSWERS** *thereto; together with ſome Remarks thereupon.*

Publiſhed by Authority.

To which is Prefixed a Letter from *GEORGE KEITH*, ſent to the *Quakers* in *ABERDEEN*, Containing a very ſerious and Chriſtian Expoſtulation with his Old Friends, *&c.*

Gal. 4. 16. *Am I therefore become Your Enemy, becauſe I tell You the Truth.*

ABERDEEN, Printed by IOHN FORBES, Printer to the CITY and UNIVERSITY.



To the Right Honourable

THOMAS MITCHEL,

Lord Provoſt.

ALEXANDER RAGG,
ALEXANDER FORBES,
ALEXANDER KER,
ALEXANDER PATON,
} Bailies.

IOHN LESLIE, Dean of Gild,
WILLIAM CROWDEN, Theſaurer.

And to the reſt of the Honourable Council of the City of ABERDEEN.

RIGHT HONOURABLE,

THE Hereditary Tyes I am under to the City of *Aberdeen*, (of which my Father was Recorder ſeveral years) wherein many of my Friends Live, and ſome whereof have been Honoured with the moſt eminent Poſts in the Magiſtracy, and of which I my ſelf am a Native and Burger, are ſo ſtrong, that they need no new motives to raiſe and preſerve in me, the greateſt Honour, and the moſt ſincere Love for the Place: And ye who are the preſent worthy Governours hereof, have ſurpriz'd me with ſuch new favours and Perſonal Obligations, ſince my laſt Return to your City, that nothing but a publick acknowledgment, can ſecure me againſt the Reproach of Ingratitude.

Thoſe Shelves on which, I and many well deſigning, but ſeduced Chriſtians had Shipwrack'd the true Faith, could not be ſufficiently guarded againſt, nor thoſe who are already fallen into fatal deluſions recovered and reſtored, otherwayes, then by expoſing to the impartial view of the World, the groſs and vile

Errours, that ly couched under the mask of Divine Illuminations, and the palpable Contradictions that are maintained by different parties of that Society, which pretends to be guided and influenced in every point, by the unerring Spirit of Infinite Wisdom. And as Love to Christianity and Charity to the Souls of others, has induced me first to Propose, and then to publish the following *Queries* and *Remarks*, so I cannot in Justice conceal your Forwardness and Zeal, to Countenance and encourage me in vindication of the Truth, and to allow what ever might be of use to me, in defence of the Truth, which I have endeavoured to doe, with the greatest simplicity. And that GOD may strengthen you and raise up others, to be valiant for Truth and Holiness, shall ever be the hearty Prayer of,

Right Honourable,

Your Most Obliged and Obedient Servant,

ROBERT SANDILANDS.

To the Christian Reader.

SEEing, *it hath graciously pleased Almighty GOD, in his Infinite Mercy, to discover to me as well as many more in* England, (*who for sometime had lived in communion with the People called* Quakers) *those many gross Errours, that were maintained in Print, by their Chief Teachers; which nevertheless, I my self never owned, but alwayes sincerely believed the most necessary fundamental Truths of Christianity, profest in common by all* PROTESTANTS; *though I must confess I was so far misled, as to believe that more stress was to be laid on the Light*

Light within, then on Faith in an outward Crucified JESUS; *&c. I therefore judged my self bound in Conscience, not only to separat from them, but also to return to this my Native Country, where I first joined with them, and there give a publick Testimony to the Truth, and endeavour in the Strength of the* LORD, *to satisfie my old Friends and Relations, that as I erred through ignorance and unbelief, never knowing nor being any way perswaded, till of late that such gross Errours were owned by them, which if I had in the least suspected, I think I should never have been prevailed with to have joined with them: So I hope, that the* Quakers *both here and elsewhere (who are sincere and honest hearted) when they are made sensible of and discover the same (which they may doe, by impartially searching, as I have done their own authentick writtings) shall be of one mind with me, and with me also obtain mercy, so as to have reason to magnifie the Infinite Goodness and Love of* GOD *in* CHRIST JESUS *our* LORD; *Of this I conceive the more hopes, since I got the Answers of the Principal* Quakers, *of the last Monethly Meeting at* Aberdeen, *given to some* Queries *proposed by me at that Meeting, both which, together with some* Remarks *on their said* Answers *are here Printed by Authority of the Magistrats of* Aberdeen, *and at the desire of some of them, as well as the intreaty of my Friends in this place, I have been induced to make a short Narrative of what passed before the giving, in or Answering the said* Queries.

Soon after my arrival at Aberdeen, *I had occasion to meet with some of the* Quakers, *whom I discoursed, and more particularly* A. Jaffray *their chief Teacher in this place, and in our Conferences together, I mention'd some gross passages in* W. Penn's *Books &c. But he being dissatisfied, proposed that himself and I, with some friends of each side should meet, and after these Books were produced, it might be seen, whether such palpable and gross Errours were vouched in them yea or not. Having so soon as possible I could, got some of them, I wrot to the said* A. J. *desiring to know, when we should meet, in answer to which he sent me a very passionat and indiscreet Letter, intirely declining the Meeting (though he himself first proposed the same) and therein acquainted me if I had any thing to say against them, I should give it, in Write or Print: I therefore went to their Monethly Meeting, where* Alexander Forbes *of* Craigie *and* Alexander Patton *of* Kinnaldie (*Bailies in* Aberdeen)

with a great many more Persons of good Note were present, and there, after some short discourse, I read the Queries (as they are here Printed) of which I left a signed Copie with the Quakers, and gave another to Bailie Paton; to which after some time I at length obtained the Answers, which I have hereafter subjoined. And that it may appear how groundlesly they lay claim to the immediat and infallible illuminations of the Spirit of GOD, which is in all times, places and persons, the same without contradiction or variation; I have annexed some Quotations out of their most approved Writters, which most plainly contradict the Doctrine now seemingly owned by A. J. and his Friends. These passages I have here adduced are not to be looked upon, as the opinions of private Authors among the Quakers, but as the Doctrine and Principles maintained by the whole Body of that people in England; For their Books are not allowed to be Printed or Re-Printed, till first they are approved off, by the second days Meeting at London, and all such Books so approved off, are by an order among them, transmitted to other Monethly or Quarterly Meetings &c. and there is none that I have made use of, have ever been rejected or publickly disapproved by them, (so far as I know.)

One thing more I must say, which is, that as it is well known to divers in this place, that no outward prospect ever mov'd me to leave the Protestant Religion and join with the Quakers, so I can say in the sight of Almighty GOD, and in the sincerity of my heart, that no Worldly interest induced me, now to leave their communion, but plain conviction and full perswasion of those many gross and pernicious Heresies which were very clearly discovered to me in their Writtings. And as I am convinced, that many sober and serious Persons among them, do not believe or so much as imagine that such unchristian Doctrines were ever broached or mantained by their chief Teachers, so I heartily pray that the LORD would enlighten their minds that they may both discover and acknowledge their Errours and abhore them as much as I do.

GEORGE

GEORGE KEITH'S *Letter.*

My Old Friends, Andrew Jaffray, John Robertſon, Robert Gordon, John Forbes *of Achortes*, &c.

HAving the occaſion of the Bearer, I thought fit to ſend you my fourth Narrative, and another late Book of mine called the *Deiſm of William Penn*, &c: which I deſire you to read impartially and without prejudice. I hope ye will not be ſo ſtrait as not to read them, for as ever I could and did very freely read the Books of any againſt me, ſo I ſtill can, and do readily read them. The ſaid Narrative as to the truth of the *Quotations*, is atteſted by men of Credit, and beſide I ſuppoſe, many of the Books that I have quoted in the ſame, ye may have by you, and ſome others ye may eaſily procure, whereby to find whether my *Quotations* be true and juſt, and if you find them ſo to be, I hope you will calmly and ſeriouſly conſider them, and Compare them with the Holy Scriptures, which I beſeech you more diligently to ſearch, with earneſt Prayer to God Almigty, that he would give you a good underſtanding, by His *Divine Illumination*, by which you will ſee that the chief Teachers of the *Quakers* (whom both Ye and I have in our Ignorance owned for true Teachers) have Taught very falſe Doctrines, contradicting the *Holy Scriptures*; in diverſe of the great fundamentals of Chriſtianity.

I ſhall not here expoſtulat with You, for your unkindneſs to me, Uncharitableneſs and raſh Judgement againſt me in your Letters and Papers, ſent up here to *London* againſt me ſome Yeasr ago. But my Prayer is to God, both for You and others thereaway, that he may give You a better Underſtanding, and make You more

Charitable in Judgement, both to me and others, and more humble in Your own Conceits. I freely own with ſorrow and deep Repentance that I have been injurious to You and others thereaway, not in any Wordly matter, but while I was with You, and in my ignorant Zeal, thinking that I did God good Service, that I was any wayes inſtrumental to miſlead and mi-inform You, and turn You out of the way in any of the leaſt Principle or Practice of Chriſtian Religion. For this I acknowledge that I am a great Debtor to You, and would willingly make reſtitution and be at as great and greater Pains to undeceive You, and bring You out of the Mire, as ever I was to lead You into it, but if You refuſe my offer, God (I doubt not) will forgive me, and not lay it to my Charge, and the Sin will ly at your Door. I hope I can ſay as *Paul* ſaid, *I have obtained Mercy becauſe I did it ignorantly*. The main things wherein I Charge my ſelf to have miſinformed You, and any others, either by my Words or Books, are, in leading You into great Unchatitablene s towards all other Proteſtant Societies, and into too high an Eſteem of the People called *Quakers*, and their Leaders and Teachers and Way of Practice in diverſe things, both Religious and Civil, and more eſpecially to the rejecting of the Holy Inſtitutions of our Bleſſed Lord, of Baptiſm and the Supper, and ſetting up Humane Inſtitutions in room of them, as *George Fox* his orders of Womens Meetings and Government in Church Affairs, the Condemning all other Proteſtant Teachers, (though more ſound in Faith, and of more Religious Practices) and Profeſſors of Chriſtianity, as Prieſts of *Baal*, and Worſhippers of *Baal*, crying out againſt their Congregations for their Mixtures: Whereas alas, there has been all along a greater Mixture among the People called *Quakers*, both as to Unſoundneſs of Doctrine and Practices. Ye Your ſelves know how little God is Worſhipped with Prayer and Thankſgiving in the Families of the *Quakers* generally, (very few excepted) excuſing all by pretence of mental and inward Prayer, and want of Divine Motions to carry them forth in external Acts of Worſhip. So that to my certain knowledge (poſſibly to Yours alſo) too many high

Pre-

Pretenders to Spirituality; among the People called *Quakers*, who are Maſters of Families and have Wives and Children and Servants, yet rarely Bow their bodily Knees to God in their Families. And Set-times of Prayer and Thankſgiving, either for the Cloſet or Family Worſhip have been generally laid aſide.

Theſe are the Chief Things for which I have blamed my ſelf, in being inſtrumental in former Times to have miſinformed you though I think all along, I was generally more Charitable in Judgement towards many others of other Societies then many were, or now are among the People called *Quakers*. But it's a great Comfort to me that upon a ſtrict Examination of my former Perſwations and Principles, as extant in my former Books (for which I think I can appeal to You) as well as what I have declared among You, I was never guilty of that Horrid Unbelief and Antichriſtian Errors and Hereſies, contradicting the chief Fundamentals of Chriſtianity, that I have found the Chief Engliſh Teachers among the *Quakers* guilty of. I deſire to Bleſs God my Preſerver, who all along hath Preſerved me ſound in the Faith, as touching all the twelve Articles of that called the *Apoſtles Creed*, the *God Head* and *Man hood* of Our *Bleſſed Lord JESUS CHRIST*, His Perſon and Offices. For which I deſire You to Read and Conſider the Anſwer given by me and my dear and Worthy Friend *Alexander Jaffray*, (now with God) to the thirty Queſtions ſent to him by *Biſhop Scougal*, if that Worthy Man had Lived to this Day in the Body, I Queſtion not but he would have been a Strength to me in my Oppoſition, to thoſe Vile Errors held by the Engliſh Leaders among the *Quakers*. *Viz.* G. F. G. W. F. B. and many others. I hoped alſo that ye had been better Principled againſt theſe vile Errors, and that in good Meaſure by Means of my Labour among You. So that it was no ſmall Surpriſe to me, to find you join in a Combination againſt me, with my Adverſaries here as you know, ye and Your Friends generally did, ſoon after my Arrival in to *England* from *America*. Your pretence then was that ye could not believe, that Friends either in *America* or *England*, were guilty of the Errors I had Charged them with, but if you will give your ſelves the Liberty to Read my late Books, and particularly the two, I now ſend you,

I hope ye will be convinced of the Truth of my Charge, as diverſe hereaway both in City and Country, through the Mercy of God are ſo convinced, but I fear that ſome among you are too deeply guilty of ſome of the ſame Errors. And if ye in particular are not, how can ye in Conſcience, own them to be your Chriſtian Brethren, whom I have proved ſo evidently guilty of them, as particularly the chief Teachers among the *Quakers* hereaway, ſome Living and ſome Deceaſed.

And I earneſtly requeſt you to diſtinguiſh betwixt any good things, either in Doctrine or Practice; which ye have ſeen or obſerved in me, and whatever was contrary thereunto, ſo as to cleave unto the former and only reject the latter. What Honeſty or Sobriety and Chriſtian Practice ye ever ſaw in me, I hope to perſevere in it and increaſe in the ſame, and I deſire you to do the like; but reject your Errors, your Uncharitableneſs of Judgement towards others, your Spiritual Pride, and over high Eſteem of your ſelves. Believe not every Spirit either in your ſelves or others, but try the Spirits, and bring all Doctrines and Practices, to the Teſt of the Holy Scriptures, and pray God, to give you that True Light and Diſcerning, to help you to make an Impartial Examination. It hath been a great default generally among the people called *Quakers*, and remains among them too much to Countenance Ignorant Perſons, if they pretend to the Spirits Teachings and Motions to Preach and Pray, and Travel from Place to Place as Teachers of others, when yet they want to be taught the firſt Principles of Chriſtianity, and its to be feared ye have ſuch ignorant Teachers among you. I am ſure I remember when ſome of you uſed to blame it in my hearing, and as I deſire you to make a diſtinction betwixt what is right and wrong, in any of my former Doctrines or Practices, (I hope none of you could ever charge me with any Immorrality or Scandalous Converſation when among you, but that if I wanted an Atteſtation to that, I think ye would do me that Juſtice to give me an ample Teſtimony) ſo I would have you to know, that I continue grounded and firmly perſwaded as to that moſt neceſſary and excellent Doctrine of Gods Inward Teachings, by his Holy Spirit Light and Grace, and his gracious operations

rations and Aſſiſtances to enable us, and all good Chriſtians to perform every acceptable Service to him. And whatever ye or any others, may or doe judge of me, I bleſs my Gracious God, that I feel my ſelf a living member of *CHRIST*'s Body, by partaking daily of the Life and living Vertue of the Head, *JESUS CHRIST* our Lord, and a Living branch upon that living Vine, and my care is and ever I hope ſhall be, to abide in him, which I bleſs God for, I find by true experience, that I can remain and abide ſuch, and yet be reformed in many things in my judgement, and diverſe practices, from what I formerly was. It hath been a great miſtake in us, to think that we could not be more holy, or ſo holy as we think we are, or were, without being ſo exceſſivly uncharitable towards others, and ſo contrary to them in our Perſwaſions and Practices, when as many of their Perſwaſions and Practices were better then ours, and others of them more inoffenſive. I hope ye will excuſe my writing thus largely unto you, for it is in true Love and good will, however you receive it, and as I have ſaid I do not expoſtulat with you, for your injuring me, for I have more injured you (though not by any Immorality,) but by being inſtrumental to have in any wayes miſinformed you. I pray God forgive you and me, I remain your truly well-wiſhing friend,

George Keith.

London 17*th* 2*d Month*, 1702.

To Andrew Jaffray, John Robertſon, Alexander Gellie, John Forbes, Robert Gordon, John Glennie; *And the reſt of the Monthly Meeting of the people called* Quakers *at* Aberdeen. *Something of weighty importance, modeſtly propoſed to your ſerious Conſideration.*

FRIENDS, Foraſmuch, as there hath been, and is ſome juſt cauſe given, to apprehend, that many among the People called *Quakers*, have not a ſound Faith, touching diverſe great and weighty Doctrines, and principles of the Chriſtian Religion; plainly delivered in the Holy Scriptures: for both mine and others ſatiſ-

faction, and alſo for your own vindication, if ſo be (which I ſhould be truly glade of, and rejoice in) that ye manifeſt your ſelves to be really innocent and clear of thoſe groſs Errors and Hereſies, which the chief *Engliſh Teachers*, among the *Quakers* have been and are ſtill charged guilty of, and upon which account, only I have in good Conſcience been concerned to leave communion with them: not finding that they have in the leaſt as yet cleared themſelves of the ſame, which they can never well do, without a publick and ingenuous retractation of thoſe many unwarrantable and unſound paſſages in their Books. You are therefore earneſtly deſired, and requeſted to give your plain and candid Anſwer in writting to theſe following *Queries*.

Querie 1. Whether the *Holy Scriptures* containing the *Old* and *New Teſtament* called the *BIBLE* in their plain and literal meaning? Or the *Light* within, be the certain fixed and ſtanding Rule, whereby to judge and determine matters of contraverſie as to Religion?

Here followes the *Quakers* Anſwer.

Anſ. *We believe, that the* Holy Scriptures, *containing the* Old *and* New Teſtament (*called the* BIBLE) *as having come from the Spirit of* GOD, *and being written by Men Divinly inſpired,* (*which we moſt firmly Believe they were*) *when they are opened and explained by the ſame Spirit of* GOD *which gave them forth,* (*they being of no private interpretation*, 2 Pet. 1. and 20.) *are an* Infallible Rule of Faith and Life, *unto all to whom* GOD *hath in his Providence been pleaſed to communicat them, for they being the things of* GOD *cannot be underſtood, but by the Spirit of GOD*, 1 Cor. 2. 11.

Remark, This Anſwer to the 1 Q. being in all appearance ſound and orthodox, (if they have no ſecret reſerved meaning) and agreeable to the ſenſe of all ſound *Proteſtants*, I am heartily glade, that they have deſerted the unſound and hetrodox Doctrine, that ſome of their principal *Teachers*, both in *Scotland* and *England* have vouched in their writtings, in relation to the *Holy Scriptures* being the *Rule of Faith*, and therefore the Reader may be pleaſed to compare this their Anſwer with what *Robert Barclay* ſays (tho I confeſs that he and *G. K.* were the ſoundeſt and moſt Orthodox Writters among the *Quakers*) in his explanation of his 3*d* propoſition among his Theſes

See R. Bs. works pag. 259.

Theſes Theologicæ. *The principal Rule* (ſaith he) *of Chriſtians under the Goſpel, is not an outward Letter nor Law outwardly written and delivered, but an Inward Spiritual Law ingraven in the heart, the Law of the Spirit of Life, the word that is nigh in the Heart, and in the Mouth, but the Letter of the Scripture is outward of it ſelf a dead thing, a meer declaration of good things, but not the things themſelves; therefore it, nor is, nor can be the Chief or Principal RULE of Chriſtians.* But leaſt any ſhould miſtake him and think that tho he owned them not to be the principal Rule, yet at leaſt he acknowledged them to be a *RULE*, he immediatly adds § 3 *That which is given to Chriſtians for a RULE and Guide, muſt needs be ſo full, as it may clearly and diſtinctly Guide and Order them in all things and occurrences, that may fall out. But the Scriptures are not ſuch* (as he inſtanceth in ſeveral particulars) *therefore the Scriptures cannot be a RULE to them.* And as they are not a RULE, ſo nor the Rule, (as he ſayeth in another place) *As for CHRIST and his Apoſtles, uſing the Scriptures for convincing of their Oppoſers, ſo do we, and yet this proves not that either he or we judge them to be the Rule whereby to try all things and Spirits* &c. pag. 15. near the end

The Reader may plainly obſerve the great inconſiſtency betwixt what *R. B.* ſays and what *Andrew Jaffray* and his Friends ſay; They affirm the Scriptures to be an RULE, an *Infallible RULE*, and an *Infallible RULE of Faith and Life*, in which they are very orthodox, and I muſt in Charity believe that in ſo farr are our *Modern Quakers* Reformed, and very juſtly laid aſide their former Doctrine. Which is yet more plainly and explicitly delivered by *William Penn* in his Appendix to the Chriſtian *Quaker*, for after endeavouring to prove that the Scriptures were never the *General RULE*, he at laſt by way of Objection ſays. *But is not the Scripture the RULE of our Day, he anſwers if the RULE, then the general RULE for whatſoever is the RULE of Faith and Life excludeth all other from being general, they being but particular in reſpect of it ſelf, therefore not the RULE of Faith and Life, but beſides, their not being general, I have ſeveral Reaſons to offer*, and he brings no leſs then nine or ten Reaſons, why they cannot be the Rule of Faith and Life. See Pag. 136 pag 137.

George Keith's Book called the *Deism of William Penn, &c.* Wherein there is a full examination and confutation of *William Penns* Diſcourſe of the *General RULE of Faith* and Practice, and Judge of Controverſie, Printed *Anno* 1699.

Obſerve alſo, what is ſaid in one of their Books, called the *Quakers Refuge*, p. 17. *Whether the firſt Penman of the Scriptures, was* Moſes *or* Hermes, *or whether both theſe are one? or whether there are not many Words, contained in the Scriptures, which were not ſpoken by INSPIRATION of the Holy Spirit.* And in a Book, called Truths Defence, by *G. F.* and *R. H.* p. 2*d. You may as well Condemn the Scriptures, to the Fire as our Queries.*

Q. 2. Whether the *Light within*, be ſufficient of it ſelf, to *Salvation*, without any thing elſe?

A. Unto ſuch, as are under a moral impoſſibility, of coming to the knowledge of the Incarnation, Life, Miracles, Crucifiction, Death, Reſurrection and Aſcenſion of our Lord JESUS CHRIST, *the Light wherewith he inlighteneth every Man, coming into the World, is ſufficient to Salvation*, Ioh. 1. 9. Tit. 2. 11. *But where the outward knowledge of the Scriptures is attainable, or the outward Hiſtory of our Saviour, it is altogether damnable not to believe the ſame.*

R. This Anſwer to the ſecond Querie, is in my opinion no Anſwer at all, but a down right ſhifting the Queſtion, which hath no reſpect to ſuch, as are under a moral impoſſibility, of knowing the Life, Death, Miracles, &c. of our Bleſſed Lord JESUS CHRIST, but to ſuch, as have the means of knowing them, and tho to ſuch it be certainly Damnable, not to believe them, yet that tells us not, whither the Light within, be of it ſelf ſufficient to Salvation, without any thing elſe yea or not, and therefore, I muſt again intreat, that they may be pleaſed, Candidly, and ſincerely, to give a plain and direct Anſwer to the *Querie*? and this I have the more reaſon to demand, becauſe *Robert Barclay* of *Urie*, at the firſt giving in of their Anſwers, being preſſed to declare, whether to ſuch as have the means of knowing the Life, Death, Miracles, &c. of the Holy JESUS, the Light within, was of it ſelf ſufficient to Salvation? *He anſwered negatively that it was not*, and carried away the Anſwers to have

that

that inſert, as thier Anſwer to the *Querie*, which after all was not done. From whence it appears, that either they are not agreed amongſt themſelves, about the reſolution of this *Querie*, and ſo ſhitt the Anſwering it: Or elſe, that they are afraid to own the Truth plainly, leaſt thereby they contradict their Antient Friends. And particularly *George Whitehead*, who plainly aſſerts in his Antidote, *p.* 28. *That the Quakers are offended with G. K. for ſaying, the Light within is not ſufficient to Salvation without ſomething elſe.* The which Propoſition, being he blames as falſe, he muſt hold the Contradictory to be true, that the light within is ſufficient to Salvation without any thing elſe. Yea G. W. hath granted in his Antidote, p. 28. that CHRIST as outwardly Conſidered, is that ſomething elſe which G. K. means. And *pag.* 158. W. P. in his appendix to the Chriſtian Quakers, plainly affirms, that the belief of the Hiſtory of CHRIST's Birth, Death, &c. is none of the abſolute neceſſaries to our Salvation. And in his Quakeriſm a new Nickname, &c. *pag.* 6 He ſayeth, *That Faith in the Hiſtory of CHRIST's outward manifeſtation, is a deadly poyſon, theſe latter Ages has been infected with: and he ſayes alſo in his Rejoynder to I. Faldo, that CHRIST in the Gentiles, is a greater miſtery, then CHRIST as he was made manifeſt in the Fleſh, it is ſtrange, that ſhould be counted moſt miſterious, which was the introduction to the miſtery, and theſe tranſactions, counted moſt difficult, that were by the Divine Wiſdom of GOD, ordained as ſo many facil repreſentations, of what was to be accompliſhed in Man, it is to leſſen, if not totally exclude the true miſtery of Godlineſs, which is CHRIST manifeſted in his Children, their hope of Glory. p.* 335 Like to this, is his ſaying in his Preface to the Collection of Robert Barclays Book's. *O Reader,* (ſayeth he) *great is the miſtery of Godlineſs, and if the Apoſtle ſaid it of the manifeſtation, of the Son of GOD in the Fleſh. if that be a miſtery* (*and if a miſtery, it is not to be ſpelled out, but by the revelation of the Spirit*) *how much more, is the work of Regeneration a miſtery, that is wholly inward and ſpiritual.* *pag.* 35.

See alſo His Chriſtian Quaker pag. 12.

Q. 3. Whether the Holy Three, the FATHER, SON, and

HOLY GHOST, that bear record in Heaven, be not three distinct Persons of one Substance, Power, Glory and Eternity? Or are they only three manifestations, or operations, and is there not some Incommunicable, as well as Communicable Attributes, belonging to the Persons of the Holy Trinity?

A. *We believe according to the Scriptures, that there are three, that bare record in Heaven, the* FATHER, *the* WORD, *and the* HOLY GHOST, *and these three are One*, 1 Joh. 5. 7. *And we do not find our selves obliged, to express our selves, in other terms than the Wisdom of* GOD, *saw meet to express that great mistery in the Holy Scriptures: But we do believe, that there are incommunicable, as well, as communicable Attributes, in the said Holy three as is witnessed*, Joh. 1. 14. And the Word was made Flesh, and dwelt among us, *which cannot be said of the other two.*

R. In this Answer to the third *Querie*, it is said, there are incommunicable, as well, as communicable Attributes, in the Holy three *&c.* And yet *G. Whitehead*, sayeth in his Truth defending the Quakers. *We deny the Popish terms of three distinct Persons, which you call* GOD *the* FATHER, GOD *the* SON, *and* GOD *the* HOLY GHOST, *which tends to the dividing* GOD *and to the making three* GOD's, *and do not you Priests, in your Divinity, as you call it, affirm that a Person is a Single, Rational, Compleat Substance, and differing from another, by an* INCOMMUNICABLE PROPERTY; *and art thou so blind, as to think, that there is such a difference in the God head, seing* CHRIST *is equal with his* FATHER, *who is a* SPIRIT, *then what* INCOMMUNICABLE PROPERTY, *can he differ in from the* FATHER, *that is not* COMMUNICABLE *to the one as well as the other?* And *Geo Fox* (one of the greatest account among them) in his disputing against *C. Wade*, for saying, that GOD the FATHER never took upon him, Human Nature, which (sayeth he) in his great mistery is contrary to the Scripture. This was the Error of the Old Hereticks, called Patripassians, who held that GOD the FATHER was born of the Virgin, suffered, dyed, *&c.*

pag. 2.

pag. 246.

Q. 4. Is not the promised Seed of the Woman, that should bruise

bruiſe the Serpents Head, *Gen.* 3. 15. The Man CHRIST JESUS, that was born of the Virgin at *Bethlehem*, in the Land of *Judea*.

A. *We Anſwer affirmatively, it is he and he alone, we never in the leaſt doubted it, what ever malice may ſuggeſt without the leaſt ground.*

R. This Anſwer may be compared, with what *W. P.* ſayes in expreſs words in his Chriſtian Quaker, *p.* 97 98. *One outward thing* (ſaithhe) *cannot be the propper figure of another, nor is it the way of Holy Scripture, ſo to teach, the outward Lamb ſhews forth the inward Lamb. The SEED of the promiſe, is an Holy and Spiritual Principle, of Light, Life and Power, that being received into the Heart, bruiſes the Serpents head, and becauſe the Seed, which cannot be the Body,* (viz. that was outwardly born of the Virgin) *is* CHRIST, *as teſtify the Scriptures, the Seed is one, that Seed* CHRIST, *and* CHRIST GOD *over all bleſſed for ever.* The Reader may ſee, that its not malice, but that there is too much ground, to ſuggeſt the *Quakers* unſoundneſs as to the foreſaid *Querie*.

Q. 5. That ſeed of *Abraham* to which the Promiſe was made, that in him all the Nations of the Earth ſhall be bleſſed, according to *Gen.* 22. 18. *Gal.* 3. 16 Was it not the Man CHRIST JESUS who according to the Fleſh, was the Son of *Abraham*, and the Son of *David*, *Matt.* 1. 1.

A. *We Anſwer affirmatively, yea it was he and none elſe.*

R. With this Orthodox Anſwer, the Reader may compare what *G. W.* ſayes, in his Truth defending the *Quakers*, it is Queried thus, *did Richard Hubberthorn well, in writing that* CHRISTS *coming in the Fleſh, was but a Figure, G. W.* Anſwers, *could* CHRIST *have been ſaid to have been tranſfigured, if his coming in the Fleſh, had not been a Figure.* And in his Chriſtian Quaker, he poſitively denyes that CHRIST Conſiſted of viſible Fleſh and Bones. *It is* (ſaith he) *both unſcriptural, and abſurd, to aſſert that* JESUS CHRIST *conſiſteth of a Human Body, of Fleſh and Bones,* (how then can he be properly the Seed of *Abraham*, and the Son of *David*) *I diſtinguiſh* (ſayeth G. W.) *between conſiſting, and having.* (CHRIST had viſible Fleſh and Bones, but he did not conſiſt of

them, as a Man hath a Coat or a Garment, but he doth not consist of it.)

Q. 6 Had not this Man, a real Soul, that was not the Godhead, and a real Body also, that was not the God-head?

A. *We answer affirmatively, yea he had both.*

R. This Answer may be compared with what G. W. sayes, in his Appendix to the Divinity of CHRIST a-
pag. 18. gainst T. D. as to T. Ds *telling us of the Son of GOD's incarnation, the creation of his Body, and Soul, the parts of that Nature he subsisted in,* (note, that Nature, plainly denotes CHRIST's Manhood Nature, that T. D. meant, which had a created Body and Soul) *to this I say,* (sayes G. W.) *if the Body and Soul of the Son of God, were both created? doth not this render him a fourth Person, again where do the Scripture say, that the Soul was created?*

Q. 7 Is not that outward Man who was born of the Virgin, and suffered without the Gates of *Jerusalem*, properly and truly the SON of GOD, having no immediat FATHER but GOD.

A. *We Answer affirmatively, and fully believe he is so.*

R. This Answer to the seventh *Quere*, being in all appearance sound and orthodox, and agreeable to the sense of all sound Protestants, (if they have no secret reserved meaning in this and their other orthodox Answers) wherein they dissent, from the unsound Doctrine of some of their chief Teachers, and therefore the Reader may be pleased, to compare this their Answer, with what *W. P.* sayes, in his serious *Apologie*: *page* 146. *viz. But that the outward Person that suffered, without the gates of* Jerusalem, *was properly the* SON *of* GOD *we utterly deny.* (Is not this a plain contradiction to what *A. J.* &c affirms And also *W. P.* in his Rejoinder, *pag* 304 305 *Says that outward Person that suffered at* Jerusalem *was* CHRIST *by a Metonomy, of the thing containing, having the name of the thing contained.*

Q. 8. Is not JESUS CHRIST, both GOD and Man, and yet but one CHRIST, so that his Godhead is not his Manhood, though the Nature of his Manhood, is most highly, and wonderfully united to his Godhead?

A. *We Answer affirmatively, and fully believe the same.*

R. This

R This Anſwer to the eight *Querie*, the Reader may compare it, with what one of their Antient Teachers, *Chriſtopher Atkinſon* ſayes, in his Book called the Sword of the Lord drawn pag. 5. *Your imagined* GOD, *beyond the Stars, and your carnal* CHRIST, *is utterly denyed.* To *ſay this* CHRIST, *is* GOD *and Man in one Perſon, is a Lie, and* G. W. ſayes in his Book, called the Life and Light &c. pag. 39. *As for thoſe expreſſions*, GOD *Man, being born of* MARIE, *we do not find them in the Scriptures, nor do we read, that* MARIE *was the Mother of* GOD, *but in the Popes Canons, Articles, &c. And what nonſenſe*, (ſaith he page 47. ibidem.) *and unſcripture Language, is this, to tell of* GOD *being co-created with the Father*, or *that* GOD *hath Glory with* GOD, *doth not this imply two* GODS? *and that GOD had a Father? let the Reader judge? and* (page 24.) To *tell of the Word* GOD, *cocreator with the Father, is all one as to tell of* GOD, *being cocreator with* GOD, *if the Father be* GOD, *and this is to make two* GODS, *two Creators, &c.* And thus G. W. oppoſes the Godhead of CHRIST, as he doth his Manhood in other Quotations, he alſo denyes, the *Glorious Hipoſtatical Union, that it conſiſts of a Human and Divine Nature*, or *that they are hipoſtatically one.* See his Chriſtian Quaker, page. 141. And their Book called, *A Teſtimony for the true* CHRIST, *pag.* 8. Whereof G. W. is ſuppoſed to be the Author, they deny the Humanity of CHRIST, as Humanity ſignifies the Earthly Nature of Mans Body, as coming from *Humus* the ground; but as Humanity ſignifies Meekneſs, Gentleneſs, Mercifulneſs, as oppoſite to Cruelty, in this laſt Senſe, they own CHRIST's Humanity, but deny it in the former, which is the true Senſe of Scripture, and of all true Chriſtians. And, as they deny the Humanity of CHRIST, ſo they deny Divine Worſhip and Honour to be given to him, and conſequently denyes his Divinity, as *William Shewen* a noted Writer among them, expreſſly ſayes, in his Book called a ſmall Treatiſe concerning evil thoughts, *p.* 37. *Not to* JESUS *the Son of* Abraham, David, *and* Mary, *Saint or Angel, but to* GOD *the* FATHER, *all Worſhip, Honour, and Glory is to be given.*

See the Quotation at large cited in G. Ks. fourth Narrative p. 70.

§. 9. Did

Q. 9. Did CHRIST's Natural Body, which was Crucified and was Buried, riſe again? And did that Body after his Reſurrection, aſcend into Heaven? And is that Body now in Heaven?

A. *We believe, that* CHRIST's *Body, which was Crucified and was Buried, did riſe again; and did after his Reſurrection (being wonderfully glorified) aſcend to Heaven, and is now at the Right Hand of the Majeſty on high, Heb.* 1. 3.

R. This Anſwer, if they have no ſecret reſerved meaning in it, in all appearance ſeems Orthodox, and agreeable to the Senſe of all ſound Proteſtants. But the Reader may Compare it, with what *G. W.* ſayes, in his Nature of Chriſtianity; pag. 41. *What Scripture proof* (ſaith he after his ſocratical way of writing) *is there, that* CHRIST *ſubſiſteth outwardly, Bodily without us, at* GOD's *Right Hand? and where is* GOD's *Right Hand? is it viſible or inviſible? within us or without us onely? And is* CHRIST *a* SAVIOUR, *as an outward Bodily exiſtence, or* PERSON *without us, diſtinct from* GOD, *and on that Conſideration, to be Worſhipped as* GOD, *yea or nay?* But *John Whitehead* a very eminent and ancient Preacher among them, is more explicit, in his Poſtſcript to a Book called the *Quakers Refuge, p.* 90. *I have ſeveral times* (ſaith he) *denyed, that* CHRIST *hath now a Body of Fleſh and Bone, Circumſcript or limited in that Heaven which is above, and out of every Man on Earth.* And G. W. in his Light and Life, *pag.* 38. is very plain, where he expreſly ſaith, *the* Quakers *ſee no need, of directing men to the Type for the Antitype,* viz. *Neither to the Outward Temple, nor yet to* Jeruſalem, *either to* JESUS CHRIST *or his Blood, knowing that neither the Right ouſneſs of Faith doth ſo direct,* Rom. 10.

Q. 10 Is that Heaven, into which CHRIST hath aſcended, in the true Glorified Nature of Man conſiſting of Soul and Body) without us, or within us only? And do you own the Man CHRIST JESUS to be without you, as well as His Spirit and Light within you?

A *We firmly believe that, that Heaven, unto which* CHRIST *hath aſcended in the true Glorified Nature of Man, conſiſting of Soul and Body, is without us: and we do own the Man* CHRIST JESUS *to be without us, as well as His Spirit and Light within us:* Rom. 8. 34. Heb. 8. 1.

R. This

R. This Answer may be compared with what *G. F.* says in his great mistery *p.* 214. *There is none have a glory and a Heaven but within them.* Now, if there be no glory nor Heaven without us? Then how can CHRIST be ascended into a Heaven without us? And W. P. redicules the locality of both Heaven and Hell, and says in his Rejoinder, *p.* 179 *To deny it, is not very offensive, and that it looks too Carnal, indeed Mahomitan, viz. to assert it* *W Smith* an Antient and Eminent writter among them, in his Catechism, *p.* 57. has this Question, *And is that which is within you, the only foundation, upon which you stand, and the principle of your Religion; answer, that of GOD within us, is so; for we know it is* CHRIST, *and being* CHRIST *it must needs be* ONELY *and* PRINCIPAL, *for that which is* ONELY *admits not of another, and that which is principal, is greatest in being, and thus we know,* CHRIST *in us to be unto us the* ONELY *and the* PRINCIPAL. Q. *But do ye hold that this foundation and principle within you is sufficient to eternal Life?* A. *Yes we do so* And G. F. in his great mistery *p.* 248 says to *C. Wale, The Devil was in thee, and thou sayest, thou art saved by* CHRIST *without thee*: And G. W, says in truth defending the *Quakers p.* 65, *That Faith in* CHRIST *without men, is contrary to the Apostles Doctrine.* Is this to own the Man CHRIST JESUS to be without us, as A. J &c. asserts they do in their answer.

Q. 11. Are we Justified and Cleansed from Sin, by the Blood of CHRIST that was outwardly shed? And are we sanctified by that Blood meritoriously, as by His Spirit, Grace and Light in us, efficiently?

A. *We answer affirmatively.*

R. With this affirmative answer may be compared R. Bs 7 proposition in his Apology *p.* of his works 364, *As many* (sayeth he) *as resist not this Light viz. the Light within, but receive the same, it becomes in them a Holy, Pure and Spiritual Birth bringing forth Holiness, Righteousness, Purity, and all those acceptable fruits which are acceptable to GOD, by which Holy Birth,* viz, JESUS CHRIST *formed within us, and working His works in us, as we are Sanctified, so are we Justified* in the sight of *GOD according to* 1 *Cor.* 6. 11. Here Justification and Sanctification are intirely ascribed to

CHRIST the Light within, and there is not one word of the outward CHRIST, or his outward Blood outwardly ſhed. Let the Reader alſo conſider what he delivers as his 3 poſition in *p.* 370 viz *That ſince good works as naturally flow from this Birth, as heat from Fire, therefore are they of abſolut neceſſity to Juſtification, as* Cauſa ſine qua non, *i. e. tho not as the Cauſe for which, yet as that in which we are and without which we cannot be Juſtified.* But G. W. is a litle more diſtinct in his 2*d* part of the Chriſtian *Quaker p.* 126. (where he ſayeth) *But what proof hath he from Scripture that the ſheding of* CHRIST'S *Blood was the meritorious Cauſe of Juſtification?* ſo through that whole 3*d* chap. he labours to prove that properly ſpeaking it is by the Spirit and Light, or CHRIST within, we are Juſtified. And in his Antidote *p.* 39 *He affirms, that the blood of his,* viz. (CHRISTS outward blood) *as well as the water that came out of his ſide, had an allegorical and myſterious ſignification as well as an outward and literal, even of the Spiritual blood and water of Life, which being compared, with what he ſays in his* Light and Life *p.* 59, in which he plainly *denys that the material blood of the Sacrifice, was a type of the material Blood of* CHRIST, *for that were to ſay* (ſayeth he) *that material Blood was a type of that which was material, this is to give the ſubſtance no pre-eminence above the type.* So that tho (as G. K. obſerves in his 3 Narrative *p.* 73) G. W. &c. grant, that a man called CHRIST, was outwardly born, dyed, had his blood ſhed &c, yet all this was an allegory, and had an allegorical ſignification, of CHRIST truly and really (without an allegory) born within them, crucified and dead within them, his blood ſhed within them, buried, riſen, aſcended within them, atonement, reconciliation &c. within them: And ſeeing they deny the merit and efficacy of CHRIST'S death, and blood without, and of what he did and ſuffered without us, they are juſtly charged to allegorize it away, that is, to make no other account of it, then of the Hiſtory of *Hagar* and *Sarah*, and other types, Symbols, and allegories of the *Old Teſtament*. W. P. is yet more expreſs ſpeaking of our Juſtification by the Righteouſneſs which CHRIST hath fulfilled in his own Perſon for us, he ſays in his ſerious Appology *p.* 148, *And indeed this we*

den

deny and boldly affirm it, in the Name of the LORD *to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World. I could quote many more Paſſages, but I refer to theſe following, G. W's. Light and Life, p.* 38. 40. *&c. W. Bailies Coll. p.* 22, 23. 577.

Q. 12. Is it altogether, and wholy, as neceſſary for us to believe in CHRIST without us, for our Eternal Salvation, as to believe in his Spiritual Light within us? and is not the Faith in the Man CHRIST, as he dyed for our Sins, and roſe again, and is at the Right Hand of GOD, and maketh intercellion for us, according to *Rom.* 8. 34. neceſſary to be Preached frequently, as well as his inward appearance, by every true Miniſter of CHRIST?

A. *We believe, (as in our Anſwer to the ſecond Query) that its altogether neceſſary, for us to believe in* CHRIST *without us, for our Eternal Salvation, where the means of the knowledge thereof can be had: And alſo that the Faith in the Man* CHRIST JESUS, *as he dyed for our Sins, and roſe again, and is at the Right Hand of* GOD, *&c. is neceſſary to be Preached by all true Miniſters, as they are led thereunto by the Spirit of* GOD, *and which is frequently practiſed amongſt us, as may be witneſſed by ſuch as come to our Meetings, according to,* 1 *Cor.* 1. 23.

R. The Limitation in this Anſwer is uſeleſs, for I ſpeak only of ſuch as have the means, and as to our Faith in CHRIST without us, *R. Bs.* ſayeth in *pag.* 9. of his works *and whereas thou ſayeſt, you ſee the Apoſtles judges the knowledge of* CHRIST *Crucified to be that one thing neceſſary, we deny (ſayes R. B.) that the knowledge of His being outwardly Crucified is that one thing neceſſary, for People muſt know him in them.* And as a confirmation of this, in the ſecond Propoſition of his Apologie, *page* 269. (he ſayeth) *Which Revelation of God by the Spirit, whither by outward voices, or appearances, dreams, or inward objective manifeſtations in the heart, were of old the formal object of their Faith, and remains yet ſo to be, ſince the object of the Saints Faith, is the ſame in all Ages,* and in Conſequence to this laſt part, he ſayes *pag.* 279. *that which now cometh under debait, is what we have aſſerted in the laſt place,* viz. *that the ſame continueth to be the object of the Saints Faith to this*

day, &c. here is not one Word of Faith in CHRIST without us, but on the Contrary, the formal object of the Saints Faith, in all Ages is inward Revelations, and the Light within. G. F. ſayes in his great myſtery, *p.* 47. *The Light which every one hath that cometh into the World, is ſufficient unto Salvation, without the help of any other means or diſcovery.* *W. P.* ſayes, Quakeriſm, a new Nickname, *pag.* 12. *And ſince they believe that outward appearance*, (i. e. JESUS at Jeruſalem,) *they need not preach what is not to be again.* So then by this the Birth, Life and Death, &c. of the Holy JESUS needs not to be Preached, and indeed a great deal of the *Bible*, is to be laid aſide and not Preached, according to this Maxim of *W. Ps.* and *W Bailie*, an antient Writer among them ſayes, *ſee his Coll. p.* 308. *and ſo he taught them to Pray*, Our Father, *&c. Not to look at his Perſon, and to pray to him as a Perſon without them, but bid them pray to the Father.* Then by the ſame Rule, if not pray to Him, we are not to believe in Him, as a Perſon without us. But the Reader may obſerve, that however orthodox *A. J. &c.* ſeems to be in their Anſwer, in affirming that Faith in the Man CHRIST JESUS as he dyed, *&c.* (where the meanes of the Knowledge thereof can be had *&c*) is neceſſary to be Preached by all true Miniſters, yet it is (with this *Proviſo*,) as they are led thereunto by the Spirit, which clauſe ſeems to deſtroy that obligation, which immediatly before they had acknowledged, for ſuppoſe any or all the Preachers, among the *Quakers* be indifferent in this matter, and ſo quite neglect (as generally they doe) Preaching the Neceſſity of Faith in the man CHRIST without us, here is a ſhift ready, they may plead this for their excuſe, and ſay they are not led thereunto by the Spirit of God.

Q. 13. Do you Believe that all that were ſaved in any Age of the World, had their Sins forgiven them, for the Man CHRIST JESUS his ſake, and on the account of his moſt Holy, and perfect obedience unto Death, and that what Light and Grace, all Men ever received from GOD in former Ages, or now receive, or ſhall hereafter receive to the Worlds-end, it is given to Men, for the Man CHRIST JESUS his ſake, by his Purchaſe and Merits, and Continual Mediation and Interceſſion? *A. We*

A. *We Answer affirmatively and firmly believe it*, Acts 4. 12.

R. This Answer the Reader may be pleased to compare with the Quotations in the Remarks on the 10 and 12. Answers.

Q. 14 Did not the LORD JESUS CHRIST by his most perfect obedience and sacrifice of himself, which he offered up unto GOD, fully satisfy the Justice of his FATHER, and so pay the Ransom for the sins of Mankind?

Q. 15. Did CHRIST suffer the punishment due for the sins of fallen Man? and did he make full payment in mans stead, for the debt contracted by sin?

A. *To both which last Queries we answer, that we believe that the* LORD JESUS CHRIST *did freely offer himself an acceptable Sacrifice for the sins of Mankind, and that the* FATHER (*of his great mercy*) *accepted of that Sacrifice as a sufficient expiation for the sins of the whole World as in these Scriptures*, 1 Pet. 1. 19. 1 Pet. 2. 24. 1 Pet. 3. 18. John 10. 14, 15, 17, 18. Verses.

R. This Answer to the 14, and 15. Queries may be compared with the 11*th* Question in G. Ws. Appendix to the 2*d* part of the Christian Quaker, *p.*242. where it is asked, whether Divine Justice did propperly and strictly require a full payment and punishment upon CHRIST in mans stead, for all the debt contracted and injury done by fallen man? to which it is answered, *No*, CHRIST'S *sufferings were not of that nature or intent &c.* and thereafter he says, *p.* 244, *and see p* 240, *All these Scriptures relating to* CHRIST'S *sufferings, as* Isa. 53 *&c. do all intimat* GOD'S *great kindness and Condescention in* CHRIST JESUS, *and his humiliation and deep suffering under the weight and burden of sin, and as by the Grace of* GOD, *he tasted Death for every man, all which fall greatly short, of proving our adversaries charge against him, viz that* GOD *poured down his Wrath and Revenge on his innocent* SON, *for satisfaction to Divine justice in mans stead that have done the injury I say all the Scriptures alledged by them, can never prove this &c.* Here we have a positive answer, to the Queries, and no shuffling or shifting the matter, as A. J. and his Friends do in their answer And W. P. in his Rejoinder to Io. *Faldo p.* 284 *and* 255, Justifyeth *W. Smiths* saying CHRIST in us offereth himself a living Sacrifice to GOD for us, by which

the Wrath of GOD is appeaſed to us. And G. W. in his Light and Life p. 44. doth alſo juſtify the ſame, but what he ſayeth is too large to be here inſerted, and therefore I refer the Reader to the Book it ſelf, and to G. Ks. 3 Nar. p. 24. W. P. in his reaſon againſt Railing, p. 9. ſayes, *That if it is our duty to forgive without a ſatisfaction received, and that GOD is to forgive us as we forgive others, then is a ſatisfaction totally excluded.* See alſo his *Sandy foundation* wherein he expreſly argueth againſt CHRIST's ſatisfaction, and inſiſts largely on it. I have not the Book at preſent by me, ſo cannot quote exactly any paſſage out of it. But above all, that which I think is moſt horrible and blaſphemous and undervaluing the ſufferings of our Bleſſed LORD. E. B. of great eſteem among them ſayeth in his works *p.* 273 printed 1672, and which his friends reprinted and approved of: 'the ſufferings (ſayeth he) 'of the People of GOD called *Quakers* in this Age, is greater ſuf-'fering and more unjuſt then in the dayes of CHRIST, or of the 'Apoſtles, what was done to CHRIST or the Apoſtles, was chiefly 'done by a Law, and in great part by the due execution of a Law, &c.

Q. 16. Do the beſt works, that any are enabled to perform, even by the aſſiſtance of the Spirit; merit pardon of ſin and eternal Life?

A. *We anſwer negatively, we have no merit, all is of free Grace and mercy through* CHRIST Tit. 3. 5.

R. This Anſwer ſeems to beſpeak a humble and ſelf denyed frame of ſpirit, and I am very glade to find ſuch come from *A. I.* &c. But I am ſure their Friends books are filled with a great deal of ſelf exaltation, and abaſing of all others, and too much ſpiritual pride and boaſting of their faithfulneſs, (as that by and for which they merited or hoped to attain eternal Life) may be too much obſerved in moſt of their preachings, and as an evidence for what I ſay, let the Reader conſider what *Samuel Fiſher* ſayeth in his Ruſticus, &c. *p.* 90. 'that becauſe evil works (ſaith he) are 'the meritorious cauſe of our Condemnation, therefore good works 'are the meritorious cauſe of our Juſtification. See alſo, *p.* 84. 88. *ibid.* and ſee alſo G. Ws Voice of Wiſdom *p.* 36.

Q. 17. Shall the Man CHRIST JESUS come again and appear without us to judge the Quick and the Dead?

A. *We*

A. *We anſwer affirmatively, yea, He ſhall, according to theſe Scriptures* Mat. 25, 31. Acts 17, 31.

This Anſwer may be compared with what G. W. ſays in his Light and Life, *p.* 41. 'but three comings (ſaith he) not onely that in 'the Fleſh at *Jeruſalem*, and that in the Spirit, but alſo another 'coming in the Fleſh yet to be expected, we do not read of, but a 2*d* 'coming without ſin unto Salvation which in the Apoſtles days 'was looked for. And in his CHRIST aſcended &c, *p.* 21. 22. &c. not only denyeth any perſonal comming of CHRIST yet to be at the end of the World, but denyeth him to have a Perſonal Exiſtance in Heaven without the Saints and chargeth it to be Anthropomorphiſm and Muggletoniſm. See alſo W. Bailies *Coll: p.* 29.

Q. 18. Is there any Reſurrection of the Dead, that all or any of the Deceaſed Saints wait for? and doth the ſame Natural Body, that Dyeth riſe again, or is the Reſurrection nothing elſe, but what ye have already or what ye ſhall have, immediatly after Death?

A. *We believe that there ſhall be a Reſurrection both of the Juſt, and of the Unjuſt, according to the Scriptures* Acts 24, 15 1 Cor. 15, 5. *alſo the ſame Chap. from* 35 *to* 38 *verſe, and we believe that the Reſurrection is not already paſt nor is that which we ſhall immediatly enter into after Death.*

R. By this anſwer to this 18 Q. *A.* J. and his friends ſhift the queſtion intirely, for I know, that verbally they ſeem to own a Reſurrection, but that our Natural Elementary bodies ſhall riſe again they utterly deny and oppoſe. So G. W. argueth moſt violently againſt it in the ſecond part of his Chriſtian *Quaker*, *p.* 352. 353. &c. and ſo doth W. P. in his reaſoning againſt, railing *p.* 134, 137. *If the thing* (ſaith he) *can be the ſame and notwithſtanding changed for ſhame let us never make ſo much ſtur againſt the Doctrin of tranſubſtantiation, for the abſurdity of it is rather out down then equalled by this carnal Reſurrection.* And *R. Hubberthorn* ſayes, *Coll p.* 121 "theſe are they that plead for a life in ſin, while "they are here, and that ſay that the Saints glorified in Heaven do "yet hope for the Reſurrection of their Bodies &c. See alſo, W. P. his Invalidity of I. F. vindication *p.* 373 &c.

Q. 19. Whither outward Baptiſm with Water, and the outward Supper called the LORDS Supper, be not Divine Inſtitutions and Ordinances of our Bleſſed LORD JESUS CHRIST commanded by Him to be continued and practiced to the end of the World?

A. *Firſt, as for Baptiſm we believe, that as there is one* LORD *and one Faith, ſo there is one Baptiſm* Eph. 4, 5. *which is not the puting away the filth of the Fleſh, but the anſwer of a good Conſcience before* GOD, *by the Reſurrection of* JESUS CHRIST. 1 Pet. 3, 21. *And this Baptiſm is a pure and Spiritual thing, to wit, the Baptiſm of the Spirit and Fire, by which we are buried with him,* Rom. 6. 4. *And puts on* CHRIST, Gal: 3, 27. *that being purged and waſhed from our ſins we may walk in newneſs of Life, being riſen with him through the Faith of the Operation of* GOD: Colloſ. 2. 12. *Of which the Baptiſm of* John *was a figure, whoſe miniſtry was to decreaſe, but* CHRIST *to increaſe,* Iohn 3. 30. *and who ſaid himſelf, I indeed Baptiſe you with Water to repentance; but He that cometh after me is mightier then I, whoſe ſhoes I am not worthy to bear, He ſhall baptiſe you with the* HOLY GHOST *and with Fire.* Mat. 3 11. *Here are two Baptiſms mentioned, whereof certainly* Johns *was the figure, and* CHRISTS *the continuing ſubſtance, and though* Johns *was continued or practiced for a ſeaſon yet* Paul *that great Apoſtle who was not a whit inferiour to the chiefeſt Apoſtles,* 2 Cor. 11. 5. *expreſly affirms, that outward Baptiſm was not within his Commiſſion from* CHRIST, *read* 1 Cor. 1. 17. *As for the ſprinkling of Infants called Baptiſm we find neither Precept nor Practice of it in all the Scriptures of truth; and therefore judge it to be a meer humane Tradition. And as for the Outward Supper, we do believe that the communion of the Body and Blood of* CHRIST *is inward and Spiritual (as to the ſubſtance) which is the participation of his Fleſh and Blood by which the Inward man is daily nouriſhed in the Hearts of thoſe in whom* CHRIST *dwels;* 1 Cor. 10 *chap.* 16. 17. *verſes* John 6. 32. 33 35 *Of which things the breaking of Bread by* CHRIST *with his Diſciples was a figure which they even uſed in the Church for a time who had received the ſubſtance for the ſake of the weak, even as abſtaining from things ſtrangled and from blood, the waſhing on anothers feet, and the anointing the Sick with Oyl, all which are commanded with no leſs authority and ſolemnity then the former, and the*

two

two laſt of them, as true outward Signs or Simbols of Inward Grace, as the Bread and Wine, yet, ſeeing they are but the ſhaddows of better things, they ceaſe in ſuch as have obtained the ſubſtance. Acts 15.20. John 13, 14 Ja. 5, 14. *Where theſe forementioned things are commanded or inſtitute.*

R. It is indeed to be much lamented, that the whole Body of the *Quakers* every where, is too well agreed as to their diſowning and Contempt, of our Bleſſed SAVIOUR's Inſtitutions, eſpecially Baptiſm and the LORD's Supper. But *A. J. &c.* might have given a ſhorter Anſwer, for I deſigned not by theſe *Queries*, that either they ſhould prove what they hold, or that I ſhould diſprove the ſame. And therefore for a full Reply, to what either they have here alledged, or what *R. B.* and others of the Chief *Engliſh* Teachers, among the *Quakers* have argued againſt the Continuance and practice of outward Water, Baptiſm and the LORD's Supper. I refer the Reader to *Geo Keith's* Book, called the Arguments of the *Quakers* againſt Baptiſm, &c. wherein they are intirely confuted and fully Anſwered: And which Book I do not know, that the *Quakers* have ſo much as pretended to Anſwer.

Q. 20 Laſtly, if ye be realy ſound and ſincere in the Faith, of the great fundamental Truths, of the Chriſtian Religion, are ye not then bound in Conſcience to manifeſt the ſame, and that both by diſowning and condemning, by a publick Teſtimony, all thoſe groſs Erroneous and Unchriſtian paſſages, which have been and may ſtill more and more be diſcovered, out of your ancient and chief Friends Printed Books: (*Obſerve ſo far only* A. J. *&c. recited this laſt* Queries, *and wholly omitted all the reſt.*) And I doe hereby offer to prove the ſame before any Judicious Indifferent Perſons, as it ſhall pleaſe GOD to give me an opportunity, by producing ſuch Palpable Quotations out of the ſaid Books, directly contradicting the plain Teſtimony of the Holy Scriptures, and contrary to the neceſſary eſſential points of Chriſtian Faith and Doctrine, and if ye be clear and Innocent, (as I ſaid already) ought ye not likewiſe to diſown all ſuch, for your Chriſtian Brethren, that have oppoſed, and

who doe ſtill continue to oppoſe any of thoſe precious Truths of the Goſpel, which have been univerſally received by all true and ſound Chriſtians.

I doe expect your poſitive and candid Anſwer, by your plain and ſimple Affirmation or Negation, to each of theſe *Queries* (by which you may prevent any Suſpicion of quibling or equivocating) to be ſent with all Convenience to

Your Real Welwiſher,

'Aberdeen *the* 5*th day of the* 4*th Moneth called* June 1700.

ROBERT SANDILANDS.

'A. *We are realy ſound and ſincere in the great, and fundamental Truths of the Chriſtian Religion, and we are ready to manifeſt the ſame, but we are not bound in reaſon to receive the Teſtimony of an avowed Adverſary againſt our Brethern, and if he have any thing to charge againſt them, among whom he reſides, he wants not opportunity to do it face to face. and we doubt not but they can clear themſelves ſufficiently*

This Anſwer to the above written Queries, *was drawn upon the* 7*th day of the* 4*th moneth called* June 1700: *And ſigned as follows.*

'Alexander Gelley,
Robert Barclay,
Iohn Forbes,
George Forbes *ſenior*,
Robert Gordon,
William Taylor,
'Andrew Jaffray,
Iohn Robertſon,
Robert Gerard,
Daniel Simſon,
Iohn Somervaile,
William Glenny,
James Wallace,
Iohn Merſer,
Robert Keith.

Yet at the deſire of ſome of the Magiſtrats, ſo many of our Number as are preſent, have again ſigned the ſame with their own hands.

Obſerve. *They firſt gave a Copy of their* 'Anſwer *unſigned, and which they brought to the Publick Mercat place, and Copies thereof*

Andrew Jaffray,
Alexander Gelley,
William Taylor,

given

given to divers Persons, afterwards they brought their Answers much Corrected, with large Additions, with several names at them, but all write with one hand, and that not being satisfactory, it was returned to them again: At last, they delivered it Signed Authentically, by severals of their own Hands.

Daniel Simson,
Robert Keith,
John Sommervaile,
Robert Gordon,
George Forbes *Senior*,
John Merser,
John King.

R. I should truly rejoice, and be heartily glade to find both, *A.* J. *&c.* And all others among the People called *Quakers*, manifest themselves to be realy sound and sincere, not only in some but in all the fundamental Truths of the Christian Religion; but whether *A.* J. and his Friends have evidenced themselves to be such, by their Answers, to the *Queries* before recited, I leave that to all impartial and judicious Readers to judge. And for a manifest Tryal of the sincerity and soundness of their Faith, in those points wherein they seem orthodox, and that they have no secret reserved meanings, but what is agreeable to the Sense of all sound Protestants, it is here proposed to them, (and which is reasonably expected) that they give a publick Testimony in Writing, against those erroneous passages and positions, as they are here set down as before, and quoted out of their approved and antient Friends Books, which plainly contradicts their own orthodox Answers. They are obliged (I think) either to own, or else to disown these errors: the latter I hope they will ingeniously doe, as being no Respecter of Persons. For the Truth must be owned and preferred before all things and persons, tho never so near or dear to us. And unless *A.* J. &c. doe this; their sincerity will still be suspected, notwithstanding all their great Pretences. As for their saying, we are not bound in Reason to receive the Testimony of an avowed Adversary, against our Brethren; as I would not be imposed upon in such weighty concerns, so I doe not impose my Testimony upon them, but have fairly and sincerely laid before them, their own antient and most eminent approved Friends Testimonies, both in *England* and *Scotland*: And I could have produced many more Quotations, if

they

they had been ſo candid to have granted me the uſe of their Friends Books, which I had not by me here, (and I being a Traveller could not be otherwayes provided with) however, I offer this to them, let the Books be produced, out of which the Quotations are taken, and let them be peruſed by any judicious and indifferent Perſons, and ſee whither they are juſtly and fairly quoted, and I ſhall ſubmit the ſame to their cenſure. And whoever it is they mean, to be their Brethrens avowed Adverſary: I bleſs GOD I can ſincerely ſay, that I have no Perſonal enmity or Prejudice againſt them, or any Perſons whatſomever; its true, I deteſt their vile errors, but I ſtill love and reſpect their Perſons, and what I have herein done may ſhew, that it was not through Malice, *&c.* I could alſo have given an account, of many very Unchriſtian and unſavoury Paſſages, which were Preached publickly in their Meetings at *Reading* in *England* where I live, which occaſioned divers to leave them. And whereas they ſay, and if he have any thing to Charge againſt them, among whom he receeds, he wants not opportunity to doe it face to face, and we doubt not but they can clear themſelves ſufficiently. I ſhould be very glade, as I have ſaid before, they would do ſo indeed, but I am ſure, they have never in the leaſt yet done it, as they ought to doe, notwithſtanding of the many opportunitis, and that publickly, to have cleared themſelves, of what has been charged againſt them, and ſtill lyes at their door uncleared and unanſwered by them; and I am fully ſatiſfied, that notwitſtanding of their many late new Creeds, they can never well clear themſeves, until they publickly, and ingeniouſly Retract thoſe Errors in their Printed Books; and when they once do that, I think there is none will be ſo Unchriſtian, as to Charge them any more therewith. There is one or two Quotations more, which I think fit to add. G. F. and R. H. ſayes in Truths defence, *p.* 89, *and* 109 *Our giving forth papers and printed Books, it is from the immediat, eternal Spirit and GOD.* &c. Now I leave it to the ſerious Conſideration, of A. J. &c. and the reſt of his Friends, whether in their Conſciences they realy believe, that the foreſaid Paſſages quoted out of their Friends Books, were given forth from the Immediat Eternal Spirit of GOD. And G. F. pleads for the ſame degree of the Spirit, to know the Scriptures by, as the Prophets and Apoſtles had. See his great *Myſt. p.* 213. *&c.*

FINIS.